1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

The channel between the *Kurilskaya Lopatka* and this iſland is 15 verſts in breadth; over which they paſs in ſmall boats, when the weather is fair, in three hours. This paſſage requires not only fair weather, but likewiſe a flowing tide. In the time of the ebb, the waves ſpread for ſome verſts, are rapid and white, and ſo large that even in calm weather they riſe two or three fathoms high. Both the Coſſacks and *Kuriles* have a ſuperſtitious awe and veneration for theſe waves; and when they row over them, offer them a ſacrifice by throwing chips made on purpoſe, imploring a ſafe paſſage; the pilots alſo uſe conjurations the whole way.

The ſecond *Kurilskoy* iſland, *Paromuſir*, is twice as large as the firſt. It lies north-eaſt and ſouth-weſt, and is ſeparated from the firſt by a channel two verſts broad, where one veſſel may lie in time of neceſſity, but not without danger, there being no proper place for anchorage: and if a veſſel parts from her anchor, ſhe will be in very great danger; for the ſhore here being ſteep and rocky, and the channel narrow, it is next to impoſſible for her to eſcape. There was a melancholy example of this in the year 1741, when one of our veſſels was caſt away here. This iſland is alſo mountainous, and has as many lakes and rivulets as *Schumtſchu*; and on both of them, there is no other timber than *Slanetz* and *Ernick* which are uſed by the inhabitants for fuel, and they build their huts of different kinds of wood which they find thrown on the ſhore by the waves from *America* and *Japan*; among theſe are ſometimes found pieces of ranfarn wood, of which ſeveral large one's were brought thence to me. The inhabitants of this iſland are right *Kuriles*, who came there from the iſland *Onneckoot*; but upon what account is not known. All affirm, that between the inhabitants of the two above-mentioned iſlands, and the moſt remote, commerce was formerly eſtabliſh-

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

roll it[1] about their legs, and it ſerves for ſtockings. The women wrap it round their bodies, from an opinion that the warmth promotes fruitfulneſs. It ſerves to light their fires, being eaſily kindled. On great holidays they bind garlands of it about the heads and necks of their idols; and when they make any ſacrifice, or kill any wild beaſt, they offer ſome of this plant as an atonement, that the relations of the beaſt which is killed may be appeaſed. Formerly they did the ſame by the heads of their enemies: after having adorned them with theſe garlands, they performed ſeveral ſorceries, and then ſtuck them upon poles. The Coſſacks call this plant *tontchitze*.

Few plants are of more general uſe than the nettles; for being without any kind of hemp, they would have no materials to make nets of for fiſhing, which is abſolutely neceſſary for the ſupport of life. They pull them up in the months of *Auguſt* or *September*, and binding them in bunches lay them to dry in the ſhade. When they dreſs them, they firſt ſplit them with their teeth, then peel off the ſkin, and beat them. After this they comb them, then ſpin them between their hands, and wind them up upon ſpindles. The thread of the firſt ſpinning, they uſe for ſewing, but to make their nets they double and twiſt it; which, after all, never laſt above one ſummer. The truth is they are very ignorant and unſkilful in this manufacture; and moreover they neither ſteep their nettles, nor boil their yarn.

1. [plant resembling cyperoides, which is dressed].

CHAP.

l: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

237 thoſe made of timber, in that they are much lighter and go
262 ſwifter. Of the ſeals' fat both *Ruſſians* and *Kamtſchadales* make
candles; and beſides the natives eſteem it ſuch a delicacy that
251 they can have no feaſt without it. The fleſh they boil or dry in the ſun; but if there are great quantities, they ſmoke or bake it in the following manner: They dig a large pit in proportion to the quantity of fleſh or fat, and pave the bottom with ſtones. Then they fill it with wood and light it below, continuing to add fuel until it be as hot as any oven. After which they take out all the aſhes, then lay at the bottom a layer of green poplar wood, upon this another of ſeals' fleſh or fat, each ſeparately; and thus alternately wood and fleſh until the pit be quite full. They then cover it with graſs and earth, to keep in the heat; and after ſome hours they uncover it, take out the fat and fleſh, and lay it up for the winter. Both fleſh and fat thus prepared is much more delicate than what is boiled; beſides, it keeps without ſpoiling for a whole year.

825 When they have picked all the fleſh from the heads of the
796 ſeals they ſhew them all the reſpect that they would to a
particular friend that viſits them. I ſaw this ceremony in the
782 year 1740 at the little fort of *Krodakighe*, which ſtands upon a river of the ſame name that falls into the Eaſtern Ocean. It was performed in the following manner: They brought in the ſkull or head of a ſeal, bound round with the ſweet graſs, and placed it upon the floor. Then a *Kamtſchadale* entered with a bag filled with the ſweet herbs and others, particularly a good deal of birch bark, and placed it near the head; upon which two other *Kamtſchadales* rolled in a great ſtone, and ſet it oppoſite to the entry of the hut, about which they laid ſeveral ſtones; and two others tore the ſweet herb, and made it into ſmall bunches. The great ſtone was to ſignify the ſea, the ſmaller the waves, and the bunches of the ſweet herb the ſeals. This being done, they took three diſhes of caviar mixed with kipre, hurtleberries, and ſeals' fat

fat. This they ſqueezed into balls, in the middle of which they preſſed the ſweet herbs which were made to repreſent the ſeals: out of the birch bark they made little boats, which they filled with theſe balls made as above, and covered them with herbs.

After ſome time they took theſe boats and balls and toſſed them to and fro over the ſtones as if over waves, that the other ſeals might ſee with what reſpect the *Kamtſchadales* treated their friends, and conſequently might the more willingly fall into their hands. After this they placed the ſeals made of the ſweet herbs near to the great ſtone, or ſea, and all went out of the hut; but one old man, after he had ſet upon the threſhold a ſmall diſh with their broth which he had carried behind them, entered into it again, all the aſſiſtants crying aloud four times the word *Lignouleghe*. They could not tell what this term meant; nor could they give any other reaſon for their ſo crying out, but that their fathers did ſo. After this they again rolled the birch boats upon the ſtones; and going again out of the hut cried, as before, *Kouneouſhite aloulaighe*; that is, May the wind blow towards the ſhore. For while this wind blows a great deal of ice is driven towards the land, which is favourable for their killing the ſea animals. Returning into their huts, they rolled their birch boats a third time over the ſtones. They then put the ſkulls of the ſeals into a bag, and every fiſher preſent put in alſo a little of the ſweet graſs, with his name and ſome particular ſentence; that the ſeals might know how they had entertained them, and what valuable preſents they had made them.

Having, as they thought, by their entertainment and preſents, ſhewn all reſpects to their gueſts, they brought them out to the ſtair-head, where an old man put ſtill ſome more of their gruel into the bag, deſiring them to carry that to their friends that had been drowned at ſea. Then two *Kamtſchadales* who had been principally employed in this entertainment, took the bowls that

were

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

825 were filled with gruel and the ſeals made of graſs, and gave one
796 to each fiſher. They then went all out of the hut, and cried
782 *Uenic*; a word they uſe in calling to one another when they go to kill the ſeals or other ſea animals. Then taking out the ſeals made of graſs they threw them into the fire, praying them to make them frequent viſits; after which, returning into the hut, they put out the fire, and eat the gruel that was in the bowls.

136 The ſea horſe is but ſeldom ſeen about *Kamtſchatka*, and then only in the moſt northernly places. The moſt are caught near the cape of *Tchukotſkoi*, being both larger and more numerous there than any where elſe. Their teeth are what we commonly call fiſh-bone, the price of which depends upon their largeneſs or weight: the deareſt are thoſe that are about twenty pounds; but theſe are ſeldom met with, or even ſuch as weigh ten or twelve pounds, the common weight being five or ſix pounds.

The ſea lion * and cat, in their uſual ſtructure, differ very little from the ſea horſe and ſea calf, and are therefore to be reckoned of the ſame kind.

Some call the ſea lions ſea horſes, becauſe they have manes. In their ſhape they are like the ſea calf; and their necks are bare, excepting a ſmall mane of hard curled hairs: the reſt of their body is covered with a cheſnut-coloured hair. They have a middle-ſized head, ſhort ears, a ſnout ſhort and drawn up like a pug dog's, great teeth, and webbed feet. They are found moſt frequently about rocky ſhores or rocks in the ſea, upon which they climb very high, in great numbers. They roar in a ſtrange, frightful manner, much louder than the ſea calf; and they are thus far of uſe to people at ſea, that in foggy weather, by their roaring, they warn them of rocks or iſlands being near, as few rocks or iſlands in this part of the world are without theſe animals.

* Leo marinus. STELLER.

Although

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When they march on foot it is remarkable that two never go a-breaſt, but follow one another in the ſame path, which by uſe becomes very deep and narrow; ſo that it is almoſt impoſſible for one that is not uſed to it to walk therein, for theſe people always ſet one foot ſtrait before the other in walking.[1]

[Chapters XI-XIV of this source are a summary (and a distorted one) rather than an actual translation of the original Russian. For a complete translation see Kamchadal Source 2]

CHAP. XI.

The Opinions of the Kamtſchadales *concerning* God, *the Formation of the World, and other Articles of Religion.*

THE *Kamtſchadales*, like other barbarous nations, have no notions of a deity, but what are abſurd, ridiculous, and ſhocking to a humanized mind. They call their god *Kutchu*, but they pay him no religious worſhip, and the only uſe they make of his name is to divert themſelves with it; they relate ſuch ſcandalous ſtories of him as one would be aſhamed to repeat. Amongſt other things they reproach him with having made ſo many ſteep hills, ſo many ſmall and rapid rivers, ſo much rain, and ſo many ſtorms; and in all the troubles that happen to them upbraid and blaſpheme him.

They place a pillar upon a large wide plain, which they bind round with rags. Whenever they paſs this pillar they throw a piece of fiſh or ſome other victuals to it; and near it they never gather any berries, or kill any beaſts or birds. This offering they think preſerves their lives, which otherwiſe would be ſhortened: however, they offer nothing which can be of uſe to themſelves, but only the fins and tails of the fiſh, or ſuch things as they would be obliged to throw away. In this all theſe people of *Aſia* agree, offering only ſuch things as are uſeleſs to themſelves.

7:Lesseps T-3 (1787-88)1790 Kamchadal

797 rather than of proſelytes, and the gratifi-
177 cation of their inordinate propenſity to drunkenneſs. It is not therefore to be wondered at that the inhabitants retain their
776 ancient errors. They pay a ſecret homage
782 to their god *Koutka**, and place in him ſo
224 entire a confidence, that they addreſs their
756 prayers excluſively to him when they are deſirous of obtaining any boon, or of engaging in any enterpriſe. When they go to the chace, they abſtain from waſhing themſelves, and are careful not to make the ſign of the croſs: they invoke their Koutka, and the firſt animal they catch is immediately ſacrificed to him. After this act of devotion they conceive that their chace will be ſucceſsful; on the contrary, if they were to croſs themſelves, they would deſpair of catching any thing. It is alſo a part of their ſuperſtition to conſecrate to

* This object of their worſhip is accurately deſcribed in Steller,

27: Sauer--303-304 T-2 (1789-93) 1802 Kamchadal-1-2
116, 133, 134, 137, 782, 821

"Hot springs are very numerous, and seem scattered all over Kamtshatka; but those in the following places are the most remarkable:

Opalski, or Osernoi, situated nearly midway between the Lopatka and Bolshoiretsk, about 15 miles south of the Kamtshadal village of Yavinsk, surrounded by mountains, and at no great distance from the volcano of Opalsk. They occupy a valley of considerable extent, and are scattered to the distance of six miles, some parts of which produce detached birch trees, the sweet plant, &c.; but in general the soil is barren, composed of different coloured marl, and large stones which appear to have been scattered by eruptions of some volcano. The largest hot spring is at the foot of one of the mountains; and we heard the noise that it made at the distance of near a mile before we came to it. It is about six fathom in circumference, boiling up to a considerable height; the middle appears like a cauldron; and a piece of beef placed in it was very well boiled in a short time: all around it bubbles up between large stones; it then divides into two streams, which descend over stones, and unite at the bottom with a small rivulet formed by the other springs to the north: they flow a little way to the south, then turn westward into the lake Osernoi. About the border of these springs, and the rivulet which they form, we observed petrified, or rather calcarised, foliage of the sweet plant, birch leaves, sticks, &c. of a beautiful whiteness; but so extremely delicate in their texture, that we could not preserve any, even in cotton; for they mouldered to dust. The Kamtshadals suppose this to be the habitation of some demon, and make a

trifling offering to appease his wrath; without which, they say, he sends very dangerous storms. Our naturalist and Mr. Varonin, who ascended to these springs in 1790, experienced [304] a whirlwind, which tore their tent, and scattered its contents about, many of which were never found again. Ashes were scattered upon the snow about four inches deep, resembling coarse gunpowder, probably from the volcano Alaid (a solitary mountain in the sea, situated about 20 miles south-west of the Lopatka), which burns violently at this time(February 1793). It has at various intervals emitted smoke ever since 1790. The oldest inhabitant does not remember its having done so before, although tradition informs them of its violent eruptions."

27: Sauer--308 T-2 (1789-93) 1802 Kamchadal
116, 101, 177, 186, 776, 782

"He [CMC: i.e., the chief of Shapinski village] told me, that the Kamtshadals called themselves Itolmatsh (he says they are the Aborigines of the place), and the descendants of Newsteach or Newchtshatsh, and that their God was Newsteachtshitsh. Kouta is his intelligent spirit, the messenger of vengeance to their tormenting demons, and of rewards to the spirits of benevolence: he travels about in an invisible carriage drawn by flying animals resembling mice, but smaller than the human mind can conceive, and swift as a flash of lightning. 'Our Sorcerers (said he) were observers of omens, and warned us of approaching dangers, to avert which sacrifices were made to the demons: we were then wealthy, contented, and free.' He continued his discourse thus as nearly as I could translate: 'I think our former religion was a sort of dream, of which we 'now see the reality. The Empress is God on earth, and her officers are our tormen-'tors: we sacrifice all that we have to appease their wrath, or wants, but in vain. They 'have spread disorders among us, which have destroyed our fathers and mothers; and 'robbed us of our wealth and our happiness. They have left us no hopes of redress; for 'all the wealth that we could collect for years would not be sufficient to secure one 'advocate in our interest, who dares represent our distress to our sovereign.' "